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UNITY

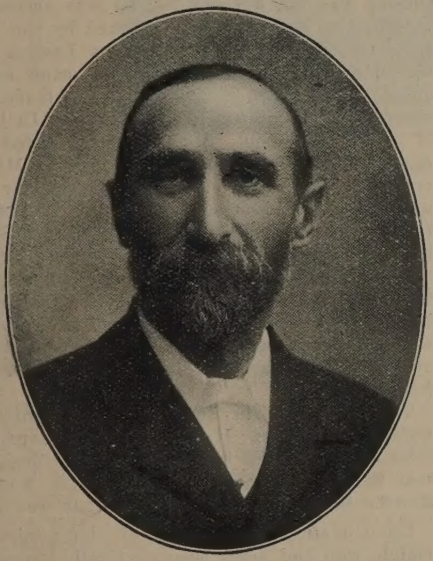
AN ORGAN OF REASONABLE RELIGION

The Unitarian MONTHLY

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 107. [Vol. IX.—8.] August, 1912. ONE PENNY.



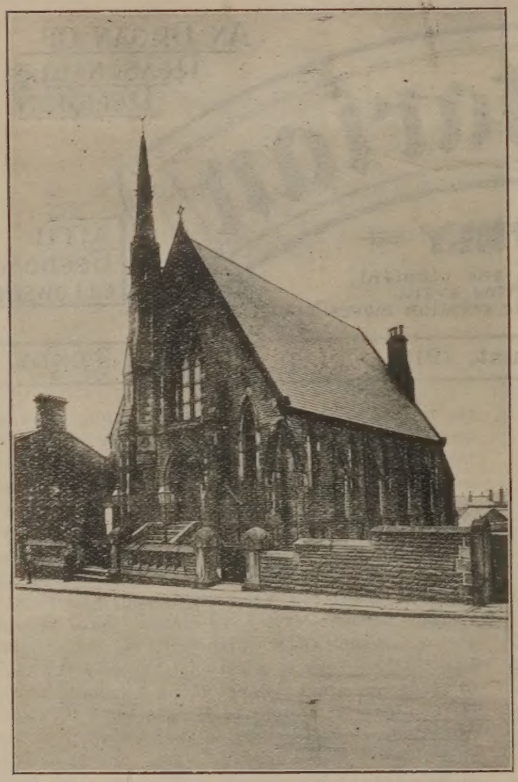
Rev. G. A. Ferguson,

PUDSEY.

Born at Chamba, among the Himalayas, India, 1867; son of a clergyman of the Church of England, who was a missionary in India and founder of the Christian Church at Chamba; his mother was the daughter and grand-daughter of missionaries employed by the London Missionary Society in India; early years spent in Edinburgh; educated at Watson's College in that city and at the University; the orthodox doctrine of Hell and Eternal Perdition gave him his first shock in theological belief starting him on the pathway of doubt; the Old Testament conception of God as "a jealous God" took him a step further; his rejection of "miracles" followed, and his belief in the divine origin of Conscience was destroyed by reading in Bain's "Mental Moral Science" that conscience is a composite faculty, having its origin in human law and custom, and so he was carried on to Agnosticism and loss of belief in the existence of God, for at the age of twenty-two he had reached the condition of being quite certain that there is no God. In this state of mind he went to Canada, 1889, spent six months in Manitoba; went further over the Rocky Mountains into British Columbia; became schoolmaster near Victoria, south of Vancouver Island; and here the reading of "The Mystery of Matter" by J. Allanson Picton, became the turning point of his life and brought him back to a rational belief in the reality of spirit and the existence of an "Infinite Power" in the universe; a study of Mr. Mallock's "Cowardly Agnosticism" helped him to abandon the conviction that this "Power" is unknowable, and the reading of Baldwin's "Elementary Psychology and Education" and Spencer's "Data of Ethics" restored to him a belief in the divine authority of conscience, and gave him an absolute faith in the infinite truth and love of God, "who, in this marvellous manner, had brought back his wandering child to the shelter of his own ineffable goodness and love." All of which is told by Mr. Ferguson himself in his fascinating theological autobiography—a little book entitled "How a Modern Atheist found God," recently published by "The Lindsey Press," 3, Essex Street, Strand, London, W.C. (1s. net). After his return to England he spent three years, 1899-1902, at our Manchester College, Oxford; was Unitarian minister at Kirkcaldy, Scotland, 1902-3; at Gateshead, 1903-8; and became minister of the Unitarian Church at Pudsey, near Leeds, November, 1908, where his efforts have led to much improvement and increased prosperity of Church and Sunday School, and where he and his wife are loved and honoured by an earnest and warm-hearted people.

Three little rules we all should keep
To make life happy and bright—
Smile in the morning, smile at noon,
And keep on smiling at night.

EDITOR'S NEW ADDRESS: 36, Burlington Road, South Shore, Blackpool. Correspondents and Exchange Editors please note.



Pudsey Unitarian Church.

Pudsey is not beautiful in name, but it might be much less fortunate in situation. Midway between the two great commercial centres — Leeds and Bradford—it stands out like Nazareth, prominently on a hill. Within living memory it was quite a country village; now it is a thriving municipal borough with its Mayor and Corporation. Among its public institutions which have played no small part in its corporate life the Unitarian Church is by no means the least.

Unitarianism in Pudsey as an organised movement had its origin in the Barkerite rupture from the Methodist New Connexion, which occurred in 1841. The Rev. Joseph Barker was expelled at the Methodist Conference held that year at Halifax for propagating certain heretical opinions. Many Methodists followed Barker and left the Connexion, and in various places, as at Mossley and Mottram in Cheshire, started "Christian Brethren" churches based upon simple Christianity without fixed Creeds or Dogmas. At Pudsey these Barkerites ultimately applied to the West Yorkshire Unitarian Mission for assistance from their preachers. It was found that they and the Unitarians held the same views and occupied the same free and undogmatic position. So they became identified with the Unitarian denomination, and by 1851 Unitarianism had gained quite a firm hold.

Their meetings were held in preaching rooms at Greenside and Chapeltown before it was possible to secure a permanent church building of their own. Most of the early Unitarians in Pudsey were strong Teetotalers actively identified with the Temperance Movement. Amongst the lay preachers who came to assist this new movement was Mr. George Lucas, of Gateshead, later of Darlington, who was a stirring public speaker. Mr. Lucas kept in touch with this Pudsey work as anniversary preacher for more than 40 years.

The first regular preacher or Unitarian minister at Pudsey was Mr. John Mills; he was succeeded in 1854 by the Rev. A. Moon, followed by the Rev. J. Knapton. In 1857 the Rev. James Lawton Haigh, formerly a lay preacher of Mossley, came and took charge. Under him much progress was made. There was considerable open-air propaganda. In the face of unruly treatment Mr. Haigh persisted in his outdoor preaching, helped occasionally by Mr. Lucas and by Mr. R. M. Carter (afterwards M.P. for Leeds), and Unitarian ideas spread rapidly. Various connected institutions—Sunday School, Cottage Services, Sewing Society, Tonic-sol-fa Class—were organised, and the need of more commodious rooms was keenly felt. Ground was secured, and the Unitarians of Leeds found the means for the erection of a building, with the result that the present Gothic structure was opened for Unitarian worship in November, 1861, free of debt.

The church is in the main thoroughfare in a prominent position. It is built upon a slope, having schoolrooms in the basement. It was designed to seat 250 persons, and the entire cost was about £1,300. In the following year an organ was added.

Unfortunately the health of the minister, Mr Haigh, who had never been physically strong, broke down, and he was of necessity compelled to retire He afterwards attempted work at Accrington, but on January 22nd, 1863, he died suddenly after a violent fit of coughing before medical assistance could be obtained. His widow and children returned to Pudsey and his grand-children are now amongst the most active members of church and school. The second marriage in the church after it became registered was that of Sarah Ann Haigh, his daughter, to Montague Binks, December 15th, 1866. The first couple to be wedded in the Unitarian Church, Mr. and Mrs. W. J. Noble, have since enjoyed the felicity of having six of their children married at the same shrine.

The Rev. Henry Eachus was minister, 1862-65; Rev William A. Clarke, 1865-68; Rev. John Bevan 1869-78. In 1871 the Funeral Brief or Burial Fund was established, and the Sunday School Library

PUDSEY UNITARIAN CHURCH.

was started. On Palm Sunday, 1872, at about seven o'clock in the morning, a terrific explosion occurred which demolished the lower back portion of the basement, and the windows were blown completely out, caused by an insufficient supply of water in the boiler of the heating apparatus. At the re-opening services collections amounting to £23 2s. 6d. were taken towards defraying the cost.

In 1878 the Rev. Robert Collyer, the popular American preacher, since honoured with the degree of Doctor, came on a visit to some of his relatives residing in Pudsey, and preached in the Unitarian Church to a crowded congregation. He also gave a week-night lecture on "Clear Grit" in a public hall in the town. Dr. Collyer is a native of Yorkshire, having been a blacksmith near Ilkley; he has often re-visited the old haunts of his early years, and is proud of the degree conferred upon him by the University of Leeds. He is still in the ministry at New York.

The Rev. Elijah W. Hopkinson was minister in succession to Mr. Bevan, 1879-82; the centenary of Sunday Schools in 1880 was celebrated in the town, and the leading place in the procession fell by ballot to the Unitarians. In November of the same year, when the Mechanics' Institute was opened, an appeal was made to the different schools to give an entertainment in aid of the funds, and the Unitarians performed the drama, "William Tell," and handed over the largest sum of all, nearly £20.

The Rev. James Ruddle became minister for Pudsey and Elland, 1882-84. In 1883 strong March winds blew down a considerable part of the spire, which cost £16 rebuilding. In 1886 the Rev. Harry Bodell Smith was appointed to take charge. It is said in the printed Jubilee Souvenir Book (1911) that "his pastorate resulted in great prosperity and blessing to the church; a new lease of life sprang into the cause; under his guidance a wonderful power of good work was accomplished, not only within the church, but amongst the outside community."

In November, 1889, on the afternoon of the church anniversary a testimonial in the form of an illuminated address was presented to the preacher, Mr. George Lucas, in honour of his great and long-continued service to our Pudsey cause. Early in 1890, through reasons of family health, Mr. Smith removed from Pudsey to Crewe. At a farewell meeting a silver tea and coffee service was presented to him and Mrs. Smith. By means of a bazaar held in Leeds £200 had been raised and the building put in thorough repair and the church and school interiors renovated.

The Rev. E. T. Russell next took up the work, 1890-91, followed by Rev. G. Lansdown, 1892-95; Rev. J. G. Slater, 1896-1900; Rev. Harold W. Davies, 1900-2; Rev. Edgar Lockett, 1903-5; Rev. Alfred Amey, 1905-8; and the present minister, Rev. G. A. Ferguson entered upon his duties, 1908.

Considerable extensions to provide new classrooms, and a church chancel were made in 1901 at a cost of £847, the expense being cleared by a floral bazaar and subscriptions. In 1911 the Jubilee of the Church was celebrated by special services, a public meeting, and a bazaar in December, all the proceedings passing off most successfully. The congregation is greatly indebted to the Yorkshire Unitarian Union for financial aid. The late Mr. Joseph Lupton, of Leeds, Mr. Grosvenor Talbot, the Rev. Charles Hargrove, M.A., have been firm friends of the Pudsey Church. Of the devoted lay-workers who have been

the mainstay of our Pudsey congregation it would be invidious to single out any for special mention, and the limits of space would permit but scant justice to be done to a long and "noble" list. The active workers and officials of the church were most of them children in the Sunday School not many years ago. Loyal as are its elderly members, the strength of the congregation and the school is the young men and young women. They love their church and their holy Faith, of the Fatherhood of God and the Brotherhood of Man.

Notable Unitarians—(continued).

Among other notable Unitarians to be mentioned are: WILLIAM ROSCOE (1735-1831), poet and historian, of Liverpool; ERASMUS DARWIN (1731-1802), poet and physician, grandfather to Charles Darwin; WILLIAM HUTTON (1723-1815), of Birmingham, styled "The Benjamin Franklin of England"; DR. COGAN (1736-1818), founder of The Royal Humane Society; BARON MASERES (1731-1824), Judge of the Court of Exchequer; DR. ABRAHAM REES (1743-1825), cyclopædist; SIR WILLIAM JONES (1746-1794), eminent oriental scholar; LORD CHANCELLOR HART (1754-1831), Unitarian minister at Norwich before entering for the Law; PROFESSOR PORSON (1759-1808), "the greatest Greek scholar of his time"; LORD CHANCELLOR PLUNKETT (1764-1854), son of a Unitarian minister, and according to Lord Brougham "the greatest orator that the world has seen since those of ancient Greece; ROBERT BURNS (1759-1796), the national poet of Scotland; MRS. BARBAULD (1743-1825), poetess; JOHN POUNDS (1766-1839), founder of Ragged Schools; SAMUEL ROGERS (1763-1855), the poet; WILLIAM SMITH, M.P. (1756-1835), the grandfather of Florence Nightingale, and styled "the king of the dissenters" by Sydney Smith; MRS. MARCET (1769-1858), the authoress of "Conversations on Chemistry," "Conversations on Political Economy," and other works; JOANNA BAILLIE (1765-1851), poetess; ROBERT HIBBERT (1770-1849), founder of the Hibbert Trust, out of which has come Hibbert Scholarships, Fellowships, Lectures, and the "Hibbert Journal"; JANE PORTER (1776-1850), the novelist; DAVID RICARDO, M.P. (1772-1823), the economist; CHARLES LAMB (1775-1834), the essayist; WILLIAM HAZLITT (1778-1830), essayist; DR. SOUTHWOOD SMITH (1778-1861), pioneer of sanitation; MARY SOMERVILLE (1779-1872), scientist and mathematician; DR. LANT CARPENTER (1780-1840), Unitarian minister and educationist; WILLIAM JOHNSON FOX (1786-1864), Unitarian minister, Anti-Corn Law Orator, and M.P. for Oldham; JOHN FIELDEN, M.P. (1784-1849), a pioneer of Factory Acts; LEIGH HUNT (1784-1859), essayist and poet; EBENEZER ELLIOTT (1781-1849), the Anti-Corn Law rhymer, and poet; SIR WILLIAM FAIRBURN (1789-1874), eminent engineer; H. CRABB ROBINSON (1775-1867), diarist; SIR CHARLES LYELL (1797-1875), geologist; SIR JOHN BOWRING (1792-1872), ambassador and poet; SARAH FLOWER ADAMS (1805-1848), writer of "Nearer my God to Thee"; PROFESSOR AUGUSTUS DE MORGAN (1806-1871), mathematician; DR. JAMES MARTINEAU (1805-1900), philosopher and Unitarian divine; PROFESSOR FRANCIS W. NEWMAN (1805-1897), brother of Cardinal Newman; MARY CARPENTER (1807-1877), reformer and philanthropist; CHARLES DARWIN (1809-1882), author of "The Origin of Species; MRS. GASKELL (1810-1865), novelist; CHARLES DICKINS (1812-1870), novelist; DR. W. B. CARPENTER (1813-1885), physiologist; WILLIAM RATHBONE, M.P. (1819-1902), Liverpool philanthropist; SIR HENRY TATE (1819-1899), donor of the Tate Gallery; SIR JAMES STANSFIELD, M.P. (1820-1898), Radical politician; FLORENCE NIGHTINGALE (1820-1910), pioneer of hospitals and nursing institutions.

(To be continued).

Sunday Anniversaries.

August 4th was the birthday of Percy Bysshe Shelley, the poet, in 1792. It was the day of the battle of Evesham, and the death of Simon de Montfort 1265. Fortunately, Simon de Montfort's great act of calling on the English Boroughs to send members to Parliament was never reversed. Lord Burleigh, Queen Elizabeth's Prime Minister, died on this day in 1598.

August 18th witnessed the execution of Empson and Dudley, the informers, in 1510, and the death of James Beattie, the poet, in 1803. John, Earl Russell, was born on this day in 1792.

August 25th marks the deaths of David Hartley, philosopher, 1757; Thomas Chatterton, poet, 1770; David Hume, historian, 1776; James Watt, engineer, 1819; and William Herschel, astronomer, 1822.

September 1st is the anniversary of the opening of Manchester College, at York, in 1803, and of the death of Louis XIV. of France in 1715, after a reign of 72 years. —A. D. TYSSEN.

The Unitarian Name.

By Mr. HARRY RAWSON.

Truth is a trust as well as a privilege; and, like property, its duties are commensurate with its advantages. Hence, not only the justification of the missionary operations of the British and Foreign Unitarian Association, but their clear obligation. Objection is sometimes taken to our Association on the ground that it bears a sectarian name. But surely every organisation, whether political, scientific, literary, or otherwise, is open to a similar charge. Each being devoted to a particular aim is "cut off," which I apprehend is the true meaning of "sectarian," from every other. If, being a Unitarian, I am sectarian in my membership of a Unitarian Association, I am so as a Liberal in subscribing to a Reform Club. If in science I am a follower of Darwin, I attach myself to the sect of Evolutionists. An allopathic practitioner in medicine is a sectarian in being opposed to homeœpathy. But these illustrations might be multiplied indefinitely. I presume nobody will deny

that a name of some kind is indispensable to every combination of men for a special purpose. Why Unitarians, who accept the term in their individual capacity, should protest against it when applied to Association for the formation of views they hold in common, is a problem that I have never been able to solve. The difficulty is not avoided if you adopt the venerable term, "Protestant Dissenters," as that not only indicates separation from the Established Church, but a theological principle, and thus implies both a sect and a creed. Nor have I ever seen any special recommendation in the phrase "Free Christian." The fundamental fallacy of this entire objection is that sectarianism is, per se, an evil. But does not this commit the vulgar error of confounding the abuse with the use of a term? Christianity itself is a sect among the chief religions in the world. Are you to repudiate the word because it necessarily excludes every other form of monotheistic belief? I should grieve to wound any theological susceptibilities, but I am constrained to express my opinion that as between Christian and Unitarian the latter is the more comprehensive designation. At any rate, until the happy discovery be made of one to which no imaginable difficulty will attach, we must do the best we can, and instead of spending time on the fruitless discussion of a name, devote ourselves with fidelity and zeal to the useful work of this Association. A few words many be added in reference to another objection. It is said that the word "Unitarian" implies a "creed," and is therefore inadmissible. Well, I suppose every society is founded on a belief in something, and that something, when put into words, becomes a creed. How can you possibly dispense with it? To employ our previous illustration—evolution is the creed of the disciples of Charles Darwin; homœopathy is the creed of the believers in Hahnemann; the extension of liberty is the creed of the Liberal party. Here, again, occurs the perennial fallacy of confounding the right and the wrong use of a term. If you declare that your creed comprises "the truth, the whole truth, and nothing but the truth," you are a claimant for infallibility. If you denounce as utterly depraved and eternally lost all who decline to accept your dogma, you are in the path of intolerance which ends in persecution. If instead of keeping your trusts as open as possible, you make the retention of your opinions a condition of the enjoyment by posterity of your religious edifices, you are false to true spiritual freedom. But these are evils incidental to, and not an invariable result of belief. Creeds have undoubtedly been a gross and scandalous injury to free inquiry and to conscience, and by them the prophets have been stoned in every age. What then? Tell me of any principle, system, or truth that has not been also travestied and abused. "Oh, liberty, liberty, what crimes have been committed in thy name!" was the exclamation of a sufferer at the hand of its false friends and betrayers. Are we therefore to denounce liberty? We have been told by an authority we all revere that "negation is no bond." It surely follows then that affirmation is. What you affirm is your belief, and the dreaded term, "creed," means nothing more and nothing worse. I suppose no one who has had the privilege of reading the sermons of the Rev. M. J. Savage, will accuse him of advocating a narrow sectarianism. But he remarks in his book, entitled "My Creed," as follows:— "Every sensible man must have a creed. He who says, 'I have no creed,' or 'I don't believe in creeds,' gives expression to one of two beliefs—(1) That well-grounded opinions are unattainable; (2) that they are unimportant; and either of these opinions is itself a creed, though a poor one."

(The late Mr. Harry Rawson at a meeting of the British and Foreign Unitarian Association at Sheffield).

National Unitarian Temperance Association.

President: Rev. P. H. WICKSTEED, M.A.
Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

THE NATIONAL DRINK BILL FOR 1911.

In his annual letter to the "Times," Mr. G. B. Wilson, B.A., estimates the total expenditure of the United Kingdom on alcoholic liquors in 1911 as £162,797,229, showing, as compared with 1910, an increase of £5,192,571.

Wines show a decrease in consumption of 1,448,936 gallons, or of £1,304,041 in amount.

Spirits show an increase of 1,426,543 gallons, and in expenditure of £2,246,806.

Beer shows an increase of 1,416,602 standard barrels, and in expenditure of £4,249,806.

The expenditure for the United Kingdom (population 45,309,021) amounts to £3 11s. 10¼d. per head, or £17 19s. 3¼d. per family of five, an increase of 2/6¾ per head, or 12/9¾ per family of five over the preceding year, when the figures were £3 9s. 3½d. per head and £17 6s. 5¼d. per family of five.

As Mr. Wilson points out, "An abnormally long spell of fine summer weather and a volume of home and foreign trade, without precedent in its magnitude, are probably sufficient to account for a considerable rise in the Drink Bill for the year 1911."

He might have added that, owing to the Coronation the year was one of great junketing also.

Referring to the encouraging fact that "during the last 40 years the trend of consumption of alcoholic liquors has been downward," the "Times" says:— "No one can deny that the consumption of alcoholic liquors in this country is still far greater than it ought to be—that is, it is marked by deplorable excess among large classes of the population. It is commonly estimated that the total amount consumed is consumed by some 55 per cent. of the population, so that in round numbers it may be assumed that all the consumers of alcohol in the United Kingdom consumed an amount which, if equally divided amongst them, would cost them £7 apiece.

Home Circle.

A Morning Prayer.

Let me to-day do something that shall take
  A little sadness from the world's vast store,
And may I be so favoured as to make
  Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
  Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
  Or sin by silence where I should defend.

However meagre be my worldly wealth,
  Let me give something that shall aid my kind—
A word of courage or a thought of health,
  Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
  'Twixt dawn and dark, and to my conscience say,
Because of some good act to beast or man,
  "The world is better that I lived to-day."

—Ella Wheeler Wilcox.

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

CHAPTER VIII.—THE NAZARENES.

Leslie Faire's ideas of social reform and social service, though scouted by many, were not without effect, as we have seen. In his own home they produced happiness and noble character. In the world around him they had certainly influenced others towards greater humanitarianism in the treatment of prisoners, and produced also the Restoration School at Ainley Chase. The Rev. Paul Stangie had become a convert too, and by his change of treatment towards his own boy, and towards others, was already seeing the beneficent results of putting into practice that love to mankind which is truly love to God.

Many people had been stirred to think, and ultimately in response to a large and accumulating mass of correspondence, Leslie Faire had to consider the possibility of establishing an organised society of some kind for the promotion of his own ideals. "Dear Mr. Faire,—Can we not combine together in some way, all of us who agree with you, to put in practice, privately and publicly, what you preach? If only you would take the initiative many would join you. Indeed, many are eager to do so. Will you not devise some means of calling us together?"

An increasing number of letters written in similar terms convinced him that a further step must be taken. So he called a private meeting of people who had written to him, to discuss the matter. Among them was one who had written discouraging any new movement. And Leslie was rather inclined to agree with him. This critic could not agree to the proposal eagerly made by others.

He said: "There are so many societies already in existence promoting our objects; why set up another? Prison Reform, Cruelty to Children, Juvenile Offenders, the Feeble-minded, First Offenders, Abolition of Capital Punishment, Home Colonies, and a host of other movements seek our sympathies and claim our attention already, and to add to them will only lessen our power to help them."

At once another replied that excellent as these societies are they do not call special attention to the inspiring motive. "There is the Humanitarian League, which is doing a grand work, covering in its objects all the aims of the societies mentioned and much besides concerning the treatment of animals. The furtherance of its many practical aims leaves room for and the need of some movement which shall stand specially for the underlying motive that must be the inspiration of all these, and which shall call attention to it as a principle of the higher life."

"That is all very well," rejoined the critic, "but are there no churches in existence? Do they not stand for the very teaching that came from Jesus? It is their special business to proclaim and enunciate this, and it is hardly necessary that we should take it out of their hands."

"But unfortunately," said others, "the churches do not place special emphasis on that part of Christian teaching. Indeed for the most part their theology contradicts it in all the orthodox bodies, and any church that speaks out in the direction of our ideas is termed heretical. If we leave our propaganda to the churches our special work will remain undone."

In such manner the discussion proceeded, the only result being that a suggestion from Leslie Faire that a friend of his, the Rev. Randal Wray, a well-known humanitarian, should be invited to give a public lecture on the subject: "Should the teaching of Jesus be applied to Social Problems?" was agreed to, and a small committee appointed to make all necessary arrangements.

Randal Wray came and delivered his lecture. The Rev. Paul Stangie was chairman. There was a large attendance. the lecture was an eloquent deliverance on "The Good Samaritan, with Modern Illustrations." The man left wounded and half-dead by the roadside has his modern illustrations in the neglected and oppressed of every sort; the neglected child; the poor wandering girl; the "out-of-work"; the tramp; the sweated toiler; the hooligan, desolate men and women living in single loneliness neglected by the world, especially the elderly; and every kind of criminal.

There was a very animated discussion after the ture. Mr. Wray had pointed out that under esent conditions the churches had too much else occupy them, to give special attention to these oblems. The immediate result of the discussion as that a resolution moved by Leslie Faire, "That e committee which made arrangements for this eeting be instructed to take the necessary steps to tablish a Society for the propagation of conduct emplified in "The Good Samaritan," and that all rsons desiring to support such an object be invited give their names and addresses as they passed t of the meeting, to the persons appointed to ceive them," was unanimously adopted, and a rge number of names were handed in.

An Association was established. And it was med: "The Society of the Nazarenes." In the eantime little Claude Faire had completely covered from the reults of his fall. The wound was oroughly healed. Tom Dickson had met a real end in Claude's father. Dr. Bright needed a young an to help in the gardens at Ainley Chase, so Tom ickson found a new life at the Restoration School, here he worked with John Banks.

An elderly woman lived alone in a cottage. She as a widow. Years ago after the death of her usband she had lost her only child, a daughter—st at the age when she was growing out of childood towards womanhood and becoming more a mpanion to her mother. But the dread scourge—nsumption—claimed her for its victim, and poor rs. Packley was left alone in the world without one ear relative left. Had it not been that her husband ad left her a little cottage property, from the rents which came her means of subsistence, it is fficult to say what would have become of her. She ad but few acquaintances, and scarcely any friends ho took any interest in her. So she led her lonely fe, unnoticed and neglected by a heedless world.

But one day a change for the better dawned upon er. There was the sound of a knock at her door. hen she opened it she saw a woman younger than erself, who said:

"You are Mrs. Packley, I believe?"

"Yes, I am. Do you wish to see me?"

"Yes, please. I have called to ask if you are well, nd to see if I can do anything for you."

"Do anything for me?" said Mrs. Packley in some rprise. "Will you come in and sit down?"

So the visitor entered, and sat, and talked.

"Who told you to call here?" asked Mrs. Packley.

"No one. I hit on the idea myself. I hope you ill not think it intrusive in a stranger like me oming to your house; but I will explain how it is. have discovered recently what large numbers of nely women there are who have no friends, who ve alone, and in whom scarcely anybody takes any nterest. These women live in many cases pining way in sadness, when perhaps a little friendly ympathy and an occasional kindly visit might bring ast that brightness and cheer to their lot which would be the sunshine of life to them. So I put down in a list the names of a few that I knew of, and I visited them and told them that all I wanted to know was whether I could be of any use to them in any way. So I had some talk with each one, and I asked them to give me the names of any others who are lonely, and your name was given me, and so I have called upon you."

"Thank you; it is very kind of you to come and see me. I don't know how long it is since I had a visit from anyone. It may be my own fault, for I go out very little, and keep myself to myself, and I get to feel so lonely that I haven't the heart to see anybody or to speak to anybody."

"I quite understand it, Mrs. Packley. But if you will let me be your friend I will gladly call and see you occasionally, and have a little chat with you, and if you are fond of reading I will bring you a book, and if I can do anything for you you must please let me be of some use."

"It is very good of you, very good indeed," said Mrs. Packley, brightening up visibly. "I did not know there was any such kindness in the world. I shall be very pleased to see you any time. Have you many names on your list?"

"Yes, about forty, including lonely widows, and elderly maiden ladies. And I am quite astonished at the amount of lonely sorrow and hardship there is which people do not appear to take any notice of, and which may easily be lifted and lightened just by a little friendly fellowship and sympathy."

suppose you are a married woman," said Mrs.

"Yes, there must be many like me, I daresay. I Packley to her visitor, "with a husband and family, and that makes you feel deeply for people like me?"

"I was married, Mrs. Packley, but my husband died, and my only child, my son, was drowned at sea. For years I grieved and kept at home nursing my sorrows, never caring to see anybody or to be seen. But now all that is altered. I am much happier. Someone came to see me just as I have come to see you, and asked me to go to a tea party. I went, and I met people there just as badly placed as I was. A man recited the Parable of the Good Samaritan. He explained that there is a Society of people who invited us to this tea party to give us a happy evening. He told us that the members of that Society do not live for themselves only, that they try to do good, seeking out the lonely ones and the neglected ones and to do good to them. My heart was touched. I realised too that I had been selfish, living too much for myself. So I asked to be allowed to become a member of that Society and asked them to give me some work to do. I joined them, and they told me to seek out the lonely women and to cheer them up."

Then Mrs. Packley, with tears in her eyes, asked: "What do you call that Society?" And the visitor replied: "It is the Society of the Nazarenes."

(To be continued).

Sunday School Helps.

THE INTERNATIONAL BIBLE LESSONS

HINTS TO TEACHERS. The Lessons may be taught and graded as follows:—

The lesson should be a TALK to the class.

Careful reading of the Scripture passages with the additional help given here will supply plenty to talk about.

Lesson Topics are given as suggestions, the teacher choosing any one from the list as the subject for the talk, helped by previous reading already mentioned.

Anecdotes and Illustrations are also supplied here in connection with the lessons, to help the teacher to prepare.

1. PRIMARY CLASSES, ages 4 to 8: Tell the lesson as a story; select one of the objects from list of Object Lessons and give a word picture description of it (card pictures will help); use memory verse and hymn; where kindergarten facilities exist let scholars "express" the lesson for themselves by drawing their idea with pencil and paper, or on the sand tray, or by other means.

2. JUNIORS, ages 8 to 12: Tell the lesson-story, and emphasise any historical or biographical details, and give any useful geography of lesson when it admits of it; use anecdote and illustration, and ask questions; use pictures and map when possible.

3. INTERMEDIATE, ages 12 to 16: Give lesson-talk with Anecdote and Illustration, bring out any strong points to stimulate thought, and ask questions.

4. SENIORS, aged 16 to 20, onwards: A lesson-study in form of essay or address, questions and discussion invited.

In Grades 1 and 2 the Memory Text, or any verses of Scripture or Hymn may be repeated and learned by heart.

On points of doctrine the Unitarian view should be explained.

AUGUST 4th: THE WORTH OF THE KINGDOM. Matt. 13, 44-53; Memory Text, Matt. 6, 33.

THE LESSON STORY: The kingdom of heaven is like treasure hid in a field, which a man found and hid and for joy went and sold all he had and bought the field; it is like a merchant seeking goodly pearls who found one pearl of great price, sold all he had, and bought it; it is like a net cast into the sea and gathered of every kind, which when full they (the fishers) drew to shore, sat down, gathered the good into vessels, and cast the bad away: so shall it be at the end of the world—the angels shall sever the wicked from the righteous, and cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Jesus asked, Have ye understood these things? They say, Yea. Then said he, Therefore every Scribe who has been made a disciple to the kingdom of heaven is like a householder who brings forth out of his treasure things new and old. When Jesus finished these parables he departed.

NOTES: Read Scripture Passage and Text. "The end of the world" (v. 49) means—the completion of the age, of the kingdom. "The furnace of fire" (v. 50), is the consuming fire of suffering, which will die out when it has done its work of purification; it has no connection with any idea of an endless hell. Parable of the hid treasure teaches that there are vast hidden treasures in the kingdom of heaven waiting to be discovered which are worth all that can be given for them; that of the precious pearl means that the riches of the kingdom must be sought for which all else must be given up; that of the net signifies: the net is the kingdom, the sea represents the world of humanity, the good and the bad are caught, but they are separated and what is evil is cast away as all evil in man must be when all is made complete; the householder or the sharer in the kingdom finds treasures amongst old things and also amongst the new.

LESSON TOPICS.

1. Hidden treasures and great discoveries.
2. Unknown riches in humanity.
3. Exploration and its price.
4. The joy of finding.
5. The pleasures of seeking.
6. The One Pearl of great price.
7. Fishing for men.
8. "Angels" dividing good from bad.
9. Castaways: but not for ever.
10. The furnace of fire.
11. The owner and his treasures.
12. Seeking the kingdom (memory text).
13. Object Lessons: Treasure; field; merchant; pearls; net; sea; beach; vessels; angels; furnace; teeth; scribe, disciple; householder.

Hymn:

AUGUST 11th: A TROUBLED SEA AND A TROUBLED SOUL. Mark 4, 35, to 5, 20; Memory Text, Psalm 46, 1.

THE LESSON STORY: The disciples were taking Jesus in a boat to the other side of the lake, and there were other boats with them. A storm came and was filling the boat with water, and Jesus was asleep on a cushion in the stern, and they awoke him and said, Master, carest thou not that we perish? And he rebuked the wind and said to the sea, Peace, be still. And the wind ceased, and there was a great calm. He said, Why are ye fearful? Have ye not yet faith? And exceedingly afraid they said, Who is this that the wind and sea obey him? And they reached the other side, the country of the Gerasenes, and when he was out of the boat a man with an unclean spirit who dwelt in the tombs met him—who was so strong that people could not bind him fast nor tame him. He always cried out night and day and cut himself with stones. He ran and worshipped (kneeled to) him, and cried out, What have I to do with thee, Jesus, son of the Most High God? I adjure thee by God, torment me not. For he said, Come forth, unclean spirit, out of the man; and

asked, What is thy name? And he said, My name is Legion; for we are many. And he sent these evil spirits into a herd of swine, and the herd rushed into the sea, about two thousand, and were choked. And the man sat, clothed and in his right mind. And he went and published abroad how great things Jesus had done for him; and all men marvelled.

NOTES: Read the Scripture passages, and memory text. These miracle stories must not be taken literally; they never happened as described in the gospel records. The accounts must have grown out of something that really did take place, perhaps a storm of passion amongst the men in the boat which Jesus rebuked and said, "Peace, be still!" The soothing of the maniac was quite natural and probable, but the sending of demons into the swine is just a tale imagined by people afterwards. The statement that there were about 2,000 swine is evidently an overstatement and not reliable. Had it happened, the destruction of the herd of swine was a serious robbery of their owners It is all so unlike Jesus. And the three accounts are very contradictory (Matthew 8, 23-34; Mark 4, 35 to 5, 20; Luke 8, 22-39).

LESSON TOPICS.

1. Miracles.
2. Quelling a storm of passion.
3. Uses of storm and calm.
4. Unclean spirits (5; 2, 13).
5. Taming wild spirits.
6. Binding and loosing.
7. Paying honour and respect (5, 6).
8. Son of God, not God the Son (5, 7).
9. Rightness of mind (15).
10. An unwelcome visitor (17).
11. Great things done for thee (19).
12. Object Lessons: Boat; storm, wind; waves; cushion; calm; tombs; chains; fetters; stones; herd; swine; borders.

Hymn:

AUGUST 18th: THE RULER'S DAUGHTER. Mark 5, 21-24, and 25-43; Memory Text, Mark 5, 41.

THE LESSON STORY: Jesus returned to the other side of the lake, and a great multitude gathered unto him by the sea. A ruler of the Synagogue, Jairus, came to him and beseeched him, saying, My little daughter is at the point of death: come thou and lay thy hands upon her that she may be saved and live. And he went with him, followed by the multitude. On the way people came from the ruler's house saying, Thy daughter is dead: Why trouble the Master further? But Jesus not heeding, said to the ruler of the synagogue, Fear not, only believe. They came to the ruler's house, and there was a tumult and much weeping and wailing. And he entered, and said, Why make a tumult and weep? the child is not dead, but sleepeth. They laughed him to scorn. He put them all out, and went with the father and mother to the child, and taking the child by the hand said, I say unto thee, arise. And the damsel rose up and walked. She was twelve years old, and there was great amazement. He charged them that no man should know and commanded that food be given her to eat.

NOTES: Read Scripture passage and memory text. Compare Matthew 9, 18-26; Luke 8, 41-56. The words of Jesus, "She is not dead, but sleepeth," must be taken to be true. Therefore it was not a case of raising from the dead, but of awaking from sleep, from a state of coma.

LESSON TOPICS.

1. Jairus and his daughter.
2. Jairus and his faith in Jesus.
3. "Only believe" (36); is that always enough?
4. Picked and chosen men (37).
5. Death-bed tumult and funeral displays (38).
6. Uses of laughter and scorn (40).
7. Take the child by the hand.
8. I say to thee, arise!
9. Do not publish it (43).
10. Object Lessons: Ruler; synagogue; the point; hands; the word; tumult; years.

Hymn:

AUGUST 25th: THE VISIT TO NAZARETH. Luke 4, 16-30; Memory Text, John 1, 11.

THE LESSON STORY: Jesus came to Nazareth where he had been brought up, and went as his custom was into the synagogue on the Sabbath day, and stood up to read. He opened the book (roll) of the Prophet Isaiah, where it was written, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor." And the eyes of all were fastened on him. And he said, To-day hath this scripture been fulfilled in your ears. And all wondered at the words of grace that came out of his mouth. They said, Is not this Joseph's son? And he said, no doubt ye will say, Physician, heal thyself: what we have heard done at Capernaum do here in thine own country. And he said, No prophet is acceptable in his own country. And he told them that in the days of Elijah when there was famine all over the land there were many widows, but that the only one to whom Elijah was sent was a Gentile woman of Sidon; and that though there were many lepers in Israel in the time of Elisha the only leper that was cleansed was a foreigner, Naaman the Syrian. This filled them with wrath and they cast him out of the city, and led him to the brow of the hill to throw him down headlong. But he passed through them and went his way.

NOTES: Read the Scripture passage and memory text. Compare Matthew 13, 54-58; Mark 6, 1-6. "Thine own country" (23), very probably his native place.

LESSON TOPICS.

1. Nazareth or Bethlehem (native place)?
2. Books and Scriptures (manuscripts rolls).
3. Divine inspiration (18).
4. Good news for the poor (18).

5. Release to captives.
6. Sight for the blind.
7. In the public eye (20).
8. Joseph's son.
9. Prophets rejected by their own people.
10. Lepers physical and moral.
11. Object Lessons: Custom; book; good news; captives; eyes; ears; physician; famine.

Hymn:

Anecdotes and Illustrations.

HIDDEN TREASURE.

A husbandman lying at the point of death, and desiring that his sons should pursue the business of agriculture which he had followed all his life, made use of an expedient to induce them to do it. He called them to his bedside and spoke to this effect:

"All I have to bequeath to you, my sons, is my farm and my vineyard, of which I make you joint heirs. But I charge you not to let it go out of your own occupation: for if I have any treasure besides it lies buried somewhere in the ground within a foot of the surface."

This caused the sons to think that he talked of money which he had hidden there: so, after their father's death, with unwearied diligence and application, they carefully dug up every inch both of the farm and vineyard. From which it came to pass that though they found no such treasure as they expected the ground, being so well stirred and loosened, produced a crop so plentiful of all that was sown in it as to prove a real and substantial treasure.

THE SLAVE AND THE DIAMOND.

In Brazil, when a slave finds a diamond beyond a certain value he gets his deliverance. He may have searched for days and months and years for a diamond, but finding it of a certain size he hastens home to his master shouting: "Free! free!"

—Talmage.

SEARCH FOR "THE BLUE BIRD."

The well-known story by Maeterlink describes two children searching everywhere for "The Blue Bird" (Happiness). Often just when they think they have it the bird eludes their grasp. At last they find it at home as the result of a kind action.

SEEKING FOR THE KINGDOM.

The old Alchemists spent years seeking "The Philosopher's Stone," by which they believed they would be able to turn all the baser metals into gold, and in their vain search they made many valuable discoveries they did not expect. Some of them also spent their lives seeking "The Elixir of Life," which should give perpetual youth to men, and found other things they had not sought, but which added much to the kingdom of knowledge. Plato endeavoured to describe an ideal Republic, Lord Bacon a "New Atlantis," Sir Thomas More his "Utopia," in their search after an ideal State in which all men should be equally secure of life, liberty, and happiness. And Jesus gave his life in seeking to make possible the kingdom of heaven on earth by the establishment of right relations amongst all men, which is the noblest quest of all—the pearl of great price.

THE PEARL.

The Pearl is the result of injury done to the life that produces it. A grain of sand intruding, something that hinders and injures and harms, is the root principle of the pearl. But that is not the pearl. What then is it? The pearl is the answer of the injured to the injury done. The pearl is the injuring element transmuted by processes of covering until the injurious thing is turned into a precious jewel, by layer after layer of mother-of-pearl exquisitely wrought; until at last the thing that hurt and harmed and injured has been made the basis upon which the whole pearl, a rare and beautiful jewel, is built up.

—Campbell Morgan.

STORM AND CALM.

Life has its storms of passion and strife. Fierce gusts of unruly impulse set men and nations into a condition of rage against each other. But when they can keep full possession of themselves, trusting with confidence in the practice of right, they are blessed with the calm and peace of harmonious life. This requires that faith in right which inspired William Penn, who stilled all danger of storm and strife between the Indians and the English by the equal justice of his peace compact with the Indians. This too was the faith of a good woman well known for her simple trust and her great calmness in the midst of many trials. Another woman living at a distance hearing of her, said:

"I must go and see that woman and learn her secret of a happy life."

When she went she said: "Are you the woman with the great faith?"

"No," she answered, "I am not the woman with the great faith, but I am the woman with the little faith in a great God."

THE CALM MORAVIANS.

John Wesley tells in his "Journal" that during a voyage to Georgia in 1736 he was struck with the calmness of a company of German Moravians when a terrifying storm was at its height. "A terrible screaming began among the English. The Germans calmly sang on. I asked one of them afterwards: 'Were you not afraid?' He answered: 'I thank God, no.' I asked: 'But were not your women and children afraid?' He replied mildly: 'No, our women and children are not afraid to die.'" And

ny was it? They believed they could not be safer an in the hands of God and that even death could t injure them. Such is the difference which ght thoughts and convictions make in human haviour. People who have real faith in God are ver panic-stricken; they do not break out into a orm of frantic terror; they are strong and calm d at peace within themselves.

AS HIS CUSTOM WAS."

We have the witness of Scripture that it was the gular custom of Jesus to attend public worship at e synagogue. His example in this is worthy of a ithful following. It is a safe custom, and one that n only be neglected at serious peril. It we wish acquire learning we recognise the necessity of tending at schools regularly. If we are intent on curing "a living" we know the great importance going regularly to our daily work. If we desire cultivate our highest we must seek fellowship with her souls in the highest things where the noblest eals are taught and where the Divine Perfection is rshipped. If we neglect this we remain very far low our best, and our example keeps others, both ung and old, away from the realisation of their uest blessedness.

It is said of Archbishop Leighton that the Sabbath as so much his delight that no slight hindrance uld keep him from his attendance at public rship. On one occasion when ill, and the weather as stormy, his friends urged him not to venture to urch. He replied:

"Were the weather fair I would stay at home; but nce it is otherwise I must go, lest I be thought to untenance, by my example, the irreligious practice allowing trivial hindrances to keep people away om public worship."

EJECTED PROPHETS.

Was not Browning first regarded with contempt hose mind is now recognised as one of the rich ld-mines of his century? People made sport over uskin's "Munera Pulveris," and expressed scorn ainst Carlyle's "Sartor Resartus." Just as lorence gave Dante exile in exchange for his mortal poem, so did Birmingham drive Priestley om his native land by fire and pillage. Signor endrasco, an architect, examined the Campanile at enice, that world-famed bell-tower of St. Mark's, d reported it to be in a dangerous condition. The overnment sent an officer to investigate, who ported it safe, and Vendrasco was officially repri-anded. Ten years later he gave another warning, d a few months later he cautioned the Govern-ent a third time. The authorities were irritated d they cashiered him. Not long afterwards the hole world was startled and shocked to know that e Campanile had fallen into a heap of ruins.

We little know the good at hand, the riches, the elp, the worth existing among our own.

Sunday School Topics.

"The Sunday School Quarterly," July issue, maintains the excellent quality of that periodical. For value of matter and variety of topics of great use to Sunday school teachers it is unique. "Notes for Teachers"; papers on "The Power of Suggestion"; "Reading for Children"; "The Theory and Practice of Sunday School Teaching"; "The Use of the Bible"; "Training"; "Heroes of Faith—Joseph Priestley" and many other good things are to be found in its contents. Threepence, by post fourpence; Sunday School Association, Essex Hall, London.

The History of Unity Church, Bolton, and its predecessor, Commission Street Chapel, is published in connection with its Jubilee (1862-1912), and a perusal of it finds witness to the great part its Sunday School and Sunday School workers have taken in that history. Indeed the origin of Commission Street Chapel arose from the overcrowding of Bank Street Sunday School making it necessary to open a branch school in another part of the town. In connection with this Sunday School an evening service was started, and a congregation formed.

This from the "Sunday School Quarterly":/"Isn't it surprising, sometimes, how many adult consciences are satisfied because the children go to Sunday School without expense at all?" —George Hutchinson.

The North Cheshire Unitarian Sunday School Union has an annual picnic in July. This time it was at Glossop, when about 200 had tea in the Unitarian School, and joined in a ramble amongst the hills to the site of an ancient British fort.

The list of books contained in the Teachers' Reference Library, Sunday School Association, Essex Hall, London, is given in the "Sunday School Quarterly," any of which may be borrowed by subscribers to the Association, or by teachers connected with subscribing schools and kept for a fortnight for the cost of postage. It is a valuable list for teachers who need help. Get the Quarterly and see it.

Our American Sunday School Society, Boston, Mass., is now merged into the American Unitarian Association. Commenting upon it, one of our exchanges, "The Unitarian Advance" of New York, remarks:—"No greater responsibility confronts our churches than that of moral and religious education. In a sense here is a more significant missionary opportunity, than any 'Church-extension' program can afford; for our ministry to our own children and young people is more vitally a missionary problem than that of the conversion of people 'outside our gates.' Whatever can give emphasis to this denominational responsibility and bring about a more efficient prosecution of its affairs is warmly to be welcomed."

The Wide World.

"The world is my country; to do good is my religion," said the much maligned Thomas Paine, who was a great and a good man. John Wesley said something similar: "The world is my parish"; and so, too, can we Unitarians say, for our outlook is world-wide and our interest is in all men everywhere.

What is the effect of constantly telling a man that he looks ill? Naturally it will depress him. What can be the effect too, of saying constantly that churches are becoming deserted and that people agree in staying away? Is that the way to help the churches?

Judge Fawcett, Brooklyn, U.S.A., states that out of nearly three thousand people tried in his court not one was at the time of the alleged offence, or ever had been, an active member of the church.

With the advent of the new German Ambassador in London, an increase of amicable relationships has supervened between Germany and England.

The Chinese Republic refuses to be exploited unfairly by Western bankers, rejecting conditions of a loan agreed upon by financiers representing six powers. It is well for the whole world that China should preserve its self-government.

It is sad to think of the starving poor of London dockland and the apparent unwillingness of employers to meet and discuss terms with the men. What can the State do to prevent such calamities? What can it NOT do when it has the mind to do it? And what ought it to do?—these searching queries deserve serious consideration.

It is a wise thing that King George should go amongst his subjects and make himself acquainted with the life and labour of the people—as in South Wales and in Yorkshire recently. The shock of the Cadeby pit disaster, with the loss of sixty lives cast a deep shadow over the Yorkshire visit, and reminded the country of neglect to supply an adequate number of mine inspectors. What cannot be cured must be endured. But coal mine explosions can be cured. The experts agree on that point. When the lives of toilers are considered as sacred as those of any other class such explosions will cease.

The Rev. W. F. Kennedy, late of Barnard Castle, has started a new Unitarian movement at Dunedin, New Zealand.

The Rev. E. T. Russell, B.A., the McQuaker Unitarian Missionary for Scotland, has conducted a very successful open-air mission at Stockton-on-Tees for a whole fortnight, from a wagonette in the main street, the average attendance being 700 per meeting.

"Open-Air Theology."—By Mr. C. Allen Clarke.

So long as the wonder and riddle of the universe are about him, man will try to solve the problem of his existence by what we call religion—he will endeavour to find out his relationship to the Power that made all things and him. Though there may be less church-going nowadays, a little book I have been reading this week tends to show that the interest in religion is none the less amongst men. This little book is entitled "Open-air Theology—Sketches of the Unitarian Van Mission," by the Rev. H. Bodell Smith, and its price is 6d. (may be had from Essex Hall, Essex Street, Strand, London, W.C.) It is racily written, and is most interesting reading. One soon learns to love the author; he is so tolerant and tactful, and so good-humoured. He never loses his temper, even under insolent hecklings; he is full of sweet reason and fair play and good-fellowship, and so, on the whole, he gets on well with his outdoor audiences, even when some of his hearers are inclined to be stupidly antagonistic and obstreperous.

As you will know, Unitarianism is rather a different creed from the ordinary orthodox. It rejects the belief in a personal devil and in eternal punishment; and Mr. Bodell Smith relates his experiences of questions on these points as well as on the Unitarian belief (the belief held by Tennyson, Emerson, etc., that ultimatetly every soul will be saved. "Not one soul shall be destroyed
When God hath made the pile complete."

At one meeting one man asked: "What about Crippen? Will he be saved?" The missioner replied: "Of course he will, when he deserves it." On another occasion, when the missioner declared that "an endless hell is impossible," a man in the audience cried out: "It's ridiculous to say that. There must be an everlasting hell—there'll have to be." The lecturer dryly adds: "He did not say whether he wished it for himself or demanded it for others."

Mr. Bodell Smith deals with the question raised by our materialist friend, Mr. Corley: "How can you reconcile suffering, famine, earthquake, etc., with a good God?" This question, naturally, cropped up at the open-air meetings. It is a question that men have been asking for thousands of years. The answer is that all evil is only relative. There is no absolute evil. To put it another way, evil is only experience, development, growth. All that we call evil will, in the course of evolution, turn to good. That answer, I know, will not satisfy the materialist, the agnostic, for neither Mr. Smith, nor I, nor any man can prove its truth at present. We can only say, "Wait and see," and, in the meantime, to repeat what I said a few lines back, do all we can to lessen ill, and pain, and discomfort—do all we can to make the world more harmonious for everybody.—Mr. C. Allen Clarke (Ben Adhem) in "Liverpool Weekly Post."

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

A very successful combined meeting of the Manchester branches of the Women's League was held by invitation at Ansdell on July 10th. Representatives were present from Gee Cross, Monton, Blackley, Gorton, Failsworth, and Stockport, numbering in all seventy. Lunch was served in the church, after which the party of over one hundred went by special cars to St. Annes and Lytham—an arrangement much enjoyed by the visitors. After the return, and tea, a meeting was held, presided over by Mrs. Halstead, of Ansdell. Mrs. Dowson, this year's President of the League, gave an address on the objects of the Association, and was followed by Mrs. Golland, of Monton. Songs and recitations were given by the Ansdell friends, and the happy day ended by the departure of the visitors for home.

Mrs. Webb, our Ansdell President, suggested the idea of the meeting.

Spread the Good News!

By the Rev. T. P. SPEDDING.

It would be a good thing if every man and woman in England could have an easy opportunity of hearing something of our Unitarianism. It would be worth a great effort if we could bring it home to everybody either by the spoken or the written word, or both.

The surprising fact, indeed, is that with such a faith as we hold we should do so little in its behalf. If you do but compare it, value for value, with that of other communions, it comes home to one with a pang that they would secure a better hearing for it than we do; and that at their hands it would cease to be the obscure sort of thing it remains with us. Take Lancashire and Cheshire, where our representation is supposed to be most complete. We have many congregations in the two counties, but there are over a hundred towns and villages, with populations of 1,000 and upwards, and comprehending altogether over a million souls, where we are entirely unrepresented: a state of affairs which no other denomination with half the wealth at its command would tolerate.

It is already admitted by our popular services in theatres, and by successive courses of lectures, that it is expedient to carry some portion of our good tidings to those who are not likely to join our churches. From the advertisements which appear in our non-sectarian Press there seems to be a desire to introduce our literature to those who are not Unitarians. It is alleged that our Book Room sales at Essex Hall are as heavy among the orthodox as among ourselves. We have lately issued some of the works which we deem popular, in sixpenny editions.

Do these things mean that we believe in sowing the good seed wherever a seed plot offers itself? Are they not proofs of that human weakness which we share with others, of desiring that our good things shall be known? I would commend to you also the work of the Postal Mission, a Society which is engaged in perhaps the most useful propagandism that we can boast of at the present moment.

I judge from all these signs that the building of churches is not our sole object; that we are content to spread the truth whether a church comes out of it or not.

(From a paper read at the Missionary Conference, July 6th, 1905, advocating establishment of a Van Mission).

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer.

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

Congratulations to the Bolton Unity Church and Schools on the celebration of their Jubilee, with fifty years' splendid history behind them, of which they have every reason to be proud.

The Bootle Church gave a very hearty welcome to the Rev. Walter Short, B.A., and Mrs Short on his entrance upon his ministry among them.

About 25 years ago the Unitarian minister at Pudsey, Yorkshire, initiated a monthly meeting of Nonconformist ministers in that place. He secured the consent of the Congregationalist that he would issue the first invitations for a meeting at his manse, as it was quite certain beforehand that if the ministers were invited to the house of the Unitarian for the first meeting it would be a failure, for they would not come. So the first meeting was held at the Congregationalist's house; there was a full attendance, including the Unitarian, and the "Fraternal" was successfully started. After two or three years of prosperous meetings held in turn at each other's houses, the Unitarian was about to remove to another district, and at his last meeting with the "brethren" they expressed much appreciation of the fellowship enjoyed with him and wished him every prosperity in his new sphere of labour. In thanking them he gave voice to the hope that they would invite his successor to join them, seeing that they had enjoyed having a Unitarian with them. But they did not invite his successor, nor others who followed him, until just within the last few weeks after the lapse of 22 years the Rev. G. A. Ferguson was invited and welcomed as a member of their fraternity. The Congregationalist is still one of its members, and he knows all about it.

The Non-Subcribing Presbyterian Church of Ireland (Unitarian) has raised £13,000 during the past year towards a Sustentation Fund.

The Rev. L. P. Jacks, M.A., Professor of Philosophy, Manchester College, Oxford, and Editor of "The Hibbert Journal," has received the honorary degree of D.D. from Harvard University, U.S.A.

A new college hall is to be erected for Manchester College, Oxford. Land adjoining has been bought, costing £12,000, and paid for by a few rich Unitarian subscribers, and the Arlosh Trustees will pay cost of the building.

The death of Mr. John Harrison, ex-President of the British and Foreign Unitarian Association on June 27th, is a great loss to Unitarianism, to the Peace Movement, and to many other noble causes. He was a man whom to know was to love. In our denominational affairs he was a host in himself, and he gloried in nothing more than in the noble gospel with which he was so closely identified. He leaves behind him many blessed memories in those who knew him. His portrait and biographical sketch appeared on the front page of this magazine, June, 1909.

The Oxford Summer School for Sunday School Teachers, convened by the Sunday School Association, June 28th to July 6th, was attended by about 60 teachers, ministers and other Sunday School workers, and its work was very successful in enthusiastic interest.

The meetings of the Provincial Assembly of Lancashire and Cheshire at Southport were supported by large attendances. Rev. A. W. Fox, M.A., of Todmorden, preached a sermon advocating the necessity of a missionary church. There are now 78 churches on the roll of the Assembly.

The sessions of the three Colleges—the Unitarian Home Missionary College, Manchester; Manchester College, Oxford, and the Presbyterian College, Carmarthen, have ended with the usual examinations and reports. Dr. Mellone, Principal at Manchester, delivered an address at the Oxford College on "Bergson." There are 34 students at Carmarthen. Four students at the Oxford College completed their courses and now enter the ministry, and one from the Unitarian Home Missionary College. All three colleges are under Unitarian management. One of the outgoing students at Oxford is becoming a curate in the Established Church, a strange result that the teaching of freedom should lead to embracing of dogmatism.

The Rev. W. and Mrs. Wooding have returned from their visitation of the Unitarian Churches in Australasia, and were welcomed back at a public reception held by the British and Foreign Unitarian Association at Essex Hall, London, on July 10th, at which they gave an interesting account of their doings in Australia and New Zealand.

The Unitarian Van Mission, which began most successfully in May, suffered much during June as the result of rainy weather; 39 meetings were stopped through rain. Fifty-five meetings in June averaged an attendance of 236.

The annual meeting of the Missionary Conference of ministers was held at Memorial Hall, Manchester, on July 4th, when the Rev. T. P. Spedding, President, delivered an address on "The Signs of the Times" as affecting the condition of our churches and the work of the ministry.

Professor Courtney Kenny, an earnest Unitarian, has been elected unanimously Chairman of the Cambridgeshire Quarter Sessions in succession to Mr. E. Snow Fordham a member of a well-known Unitarian family.

Unitarian services are being conducted at the Knoll Chapel, Ambleside, during the summer season.

RECEIVED: Nos. 127, 128, Unitarian Penny Library, "Religious Changes that I have seen," by William Wooding, B.A.; "God's Part and Ours" by C. Gordon Ames, D.D.; British and Foreign Unitarian Association. Also "R. L. Stevenson and Henry Drummond," by Alexander Webster; The Lindsey Press, 5, Essex Street, Strand, London, W.C.; one penny.

MINISTERIAL CHANGES: The Rev. W. Holmshaw has accepted appointment to the Ilminster Chapel, Somerset, and resigned at Blackley, Manchester; Rev. Walter Short has had a farewell and presentation at Stalybridge, and received a public welcome to his new ministry at Bootle; the Rev. Dr. G. F. Beckh has been inducted into the ministry at Clifton, Bristol; Rev. W. J. Pond resigned at Whitchurch, Salop; Rev. J. Shaw Brown accepted appointment to Wilton Street Church, Denton, and resigned at Newchurch; Rev. Leonard Short is appointed to be minister at Marple, and has resigned at Stannington; Rev. A. Cobden Smith has received presentations on leaving Lower Mosley Street Schools, Manchester; Rev. Percival Godding (U.H.M.C.), has been ordained to the ministry at Ballyclare, County Antrim.

DEATHS: Mr. John Harrison, ex-President, British and Foreign Unitarian Association, London, June 27th, 70; Mr. Arthur Crossley, Todmorden, June 17th 32; Mr. W. E. Woodhouse, Gorton, June 30th, 49 Miss M. A. Bulley, Liverpool, July 6th, 77; Mr Samuel Camm, Todmorden, July 6th, 60; Mr. John Greenfield, Belfast, June 29th; Rev. L. T. Badcock Great Chesterford, Essex, July 13th, 75; Miss Lucy Boult, Liverpool, July 14th, 95.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

JUST PUBLISHED.

OPEN-AIR THEOLOGY

or, Sketches of the Unitarian Van Mission

BY

H. BODELL SMITH,

Editor, "Unitarian Monthly,"

WITH PREFACE BY

T. P. SPEDDING,

Founder of the Van Mission.

ILLUSTRATED.

CONTENTS:

Preface.
Introduction: Open-Air Theology.

SKETCHES:

1. What is the Unitarian Van Mission?
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3. How to Secure an Audience.
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13. How the Mission Helps Churches.
14. The Right of Public Meeting and Free Speech.
15. Kindnesses Acknowledged.

Appendix: (a) What is Unitarianism; (b) Doctrinal Allusions with Scripture References.

Illustrations: New Portrait of Rev. T. P. Spedding from Photo by John Trevor; and picture of an Open-air Church.

Price SIXPENCE net, by post 7½d.

The Sketches included in "Open Air Theology" have appeared previously in the pages of "The Christian Life." Ministers and friends who read them in that serial form have strongly urged that they should be collected together and published as a book, in the conviction that they would thus make an interesting and useful means of Unitarian education and propaganda. This request is supported in a practical manner by the Committee of the British and Foreign Unitarian Association ordering 300 copies on condition that the book shall be published at a price not exceeding SIXPENCE. This the author consented to do at his own risk, but to secure him against loss a sufficient number of copies require to be sold to cover cost of production at such a price, and that is only possible by the co-operation and support of friends, sympathisers, co-workers, Churches, Sunday Schools, and kindred organisations able and willing to SEND ORDERS for copies.

This notice is printed for the purpose of asking ministers, church officials, Sunday School teachers, members of adult classes, and all others who can make use of and dispose of copies, to assist in making a real demand for them. THE AUTHOR WILL BE GRATEFUL TO ALL WHO WILL CO-OPERATE at once, with orders for one copy or more. The book should be useful to give to friends, to lend to inquirers, and as a CLASS BOOK in Sunday School. Ten or more copies post free.

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36, Burlington Road, South Shore, Blackpool.

DEATH.

July 6.—At her residence, 12, Bertram Road, Liverpool, S., aged 77 years, MARY ANNA, elder daughter of the late Samuel Bulley.

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